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Mr. SCOTT'S
DISCOURSE,
At IPSWICH,
ON THE
GENERAL FAST,
February the 11th, 1757.



[*Price Six-Pence.*]

Mr. Scott's

DISCOURSE

At Ipswich.

ON THE

GENEALOGY



Delivered for the first time, 1777.

[Price Six Pence.]

Great-Britain's DANGER
and REMEDY.

REPRESENTED
In a
DISCOURSE,
Delivered at IPSWICH,
ON
The Day appointed for a
GENERAL FAST,
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By THOMAS SCOTT.

The SECOND EDITION.

I P S W I C H:
Printed and Sold by W. CRAIGHTON.
M. DCC. LVII.

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M. Dec. 1757.

H o s. vii. 9.

*Yea, gray Hairs are here and
there upon him, yet he know-
eth not.*

TH E Prophet saith this concerning *Ephraim*, meaning, by *Ephraim*, the Kingdom of *Israel*, which was composed of ten Tribes, whereof *Ephraim* was the Chief; in the Territories of which Tribe stood *Samaria*, the Royal Seat of the Kings of *Israel*. Of that Kingdom and People he saith, *Gray Hairs are here and there upon him, yet he knoweth not*; that is, their Kingdom was visibly declining in its Strength, and drawing near to a total Decay, and yet the People were not sensible of their Danger, nor of their Sins which had brought that Danger upon them. Of their Sins of Idolatry, Drunkenness, Violation of the Marriage-Bed, their Frauds and Violences, he had spoken in the former Part of the Chapter: Of their intestine Divisions and furious Animosities, and

the fatal Effects of them in the Destruction of their Kings and inferiour Magistrates, he speaks in v. 7. And of their Impenitence, in my Text and in the Verse which immediately follows it: For these Things *gray Hairs were here and there upon them.*

The Rise, Increase, and Fall of Empires is compared to the several Stages of human Life: A Kingdom in its Beginnings is, as it were, in a State of Infancy: When it hath reached its utmost Height, and flourishes in Wealth, Power and Dominion, it is then in its Maturity, like a full-grown Man: After this it declineth, and by a gradual Diminution of its Trade, Riches, and Strength, becomes weak and feeble like old Age; and then soon falleth into utter Decay, as a Man drooping with Years quickly goeth down to the Grave. Gray Hairs are the Signs of Old Age in the human Body; and all those Things which shew a Kingdom to be nigh unto some great and fatal Revolution are the Gray Hairs of that Kingdom, the Indications of its approaching Ruin.

That Kingdoms die as well as Men.---What are those evil Things in a Kingdom which shew it to be in a declining Condition, and which threaten its Overthrow ---- Whether such Signs are found in our Kingdom,---and what may be the Means to prevent so sad a Catastrophe.--- These are the Topics of Reflection

lection and Enquiry which the Text presents, and which will employ the following Discourse upon it.

First, The general Truth which our Text inculcates is, that *Kingdoms die* as well as Men. It appears from History, that the Providence of God hath set Bounds to the Duration of States and Empires, as well as to human Life: 'Tis also certain, that as Men may shorten their Days by Wickedness, so States and Kingdoms may hasten their Period by the same Means. There have been very potent and extensive Monarchies, which arose from small Beginnings to an enormous Height of Wealth and Power: But every one of them, after a Course of Years, gradually declined from its Prosperity, and at length became extinct. Where is now the once flourishing Empire of *Assyria*? Who is able to trace the very Ruins of *Babylon*, the golden City, which was a Terror to the whole Earth? The Kingdom of the *Grecians* was raised on the Overthrow of the vast Empire of the *Persians*; and the Empire of the *Romans* reared up its Head, and grew, and was established on the Destruction of the *Grecian* Monarchy. The *Roman*, in its Turn, was subverted by a Deluge of barbarous Nations; and now all the Remains of its Wealth, Magnificence, and Power, are a few broken Monuments. The *Jewish* State was small
indeed

indeed, compared with those Empires: But though small in Power and Extent of Dominion, it far exceeded all the rest in Glory, by having God himself for their Sovereign, and the Laws of their Government derived, by Revelation, from him. He formed them into a Kingdom by most illustrious and miraculous Interpositions of his Providence: Their Religion was framed by him: Their Settlement in *Canaan* was the Effect of most astonishing Acts of his Power: And for a long Tract of Years they were preserved in their Possession, by a Series of extraordinary and supernatural Blessings and Deliverances. This State was in its Maturity of Glory, in the Days of *David* and *Solomon*; for then it was, that they extended their Dominions to the utmost Bounds which God had assigned to them: But this, and all the other above-mentioned Kingdoms, fell into Decay and Ruin, by Means of their Impieties and Immoralities. Dissolute Morals, Luxury, and other Corruptions rased *Ninevah*: Vice gave the deadly Wound to *Persia* and *Greece*: The *Romans* lost their Empire with their Virtue: The Declension of the *Israelitish* State may be reckoned from the Schism made therein by the Revolt of ten Tribes from the Family of *David*; a Revolt occasioned by the haughty and tyrannical Temper of *Rehoboam*, who suffered himself to be guided by the rash and hot-headed young Nobility, in Contempt of
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the Advice of his Father's old experienced Statesmen. The Schismatic Kingdom, called, by way of Distinction, the Kingdom of *Israel*, fell a Sacrifice to its Idolatry and corrupt Manners: *Judah* trod in the same Steps, and shared the same Fate. In short, it was never known that any State or Kingdom fell into Decay so long as true Religion flourished in it, or Temperance, Justice, Probity and Frugality were National Virtues. On the other Hand, all those Empires and States which have perished, became first notoriously and universally dissolute and wicked. Thus History confirmeth that important Maxim of Reason and Revelation, *God judgeth in the Earth*. Let us then,

Secondly, Enquire *what are those evil Things in a Nation which indicate its Declension and Danger*. What but the same Things which were Fore-runners of the Downfal of *Israel* and *Judah*, and of the Overthrow of those mighty Systems of Dominion, Power, and Glory, which were destroyed in ancient Times? The same Causes will ever produce the same Effects; and by an immutable Rule of the divine Government, *Righteousness exalteth a Nation, and Sin is the Reproach of any People*.

In general then, the incorrigible Spread of *Impiety and Immorality* in a Nation, is a very threatening Symptom. A growing Neglect
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and Contempt of the Worship of God, and Violation of his Laws, cannot be otherwise than highly provoking to the righteous Governor of the Universe: Such a State of Things makes it necessary for him, in Vindication of his own Authority and for the Admonition of other Nations, to withdraw his Favour from those Revolters; to chastise them for their Rebellion; and, if they are obstinate, to pour upon them the full Vials of his Wrath.

Idolatry was the capital Offence of the Kingdoms of *Judah* and *Israel*: But their Apostasy from the Worship of the one true God drew after it a total Disregard to those excellent Laws of Morality, which he by special Revelation had communicated to them. Impiety ever leads to Immorality: The grossest Vices spring and grow and spread in the Hearts and Lives of Men who have cast off the Fear of God. To these Things our Prophet imputed the Ruin impending over *Israel*: To the same Things other Prophets ascribe the Destruction of the Kingdom of *Judah*. For as God will be obeyed by every particular Man, so he will be obeyed by Men united in Communities and Kingdoms. He hath set Bounds to his Exercise of Long-suffering towards every Man: He hath, also, his Limits of waiting for the Repentance of a People who are grown corrupt and wicked. During the Season of Forbearance, he taketh every

every wise and gracious Method to reclaim them: If those Methods fail, Justice steppeth in, and their Ruin is decreed and unavoidable. When, therefore, a Kingdom or People are generally departed from the Principles of that Religion, whether natural or revealed, under which God hath put them; when the Highest and Lowest are become Despisers of Divine Worship, or Hypocritical in their Observance of it; when, in consequence of this Disregard to God, his Laws are trampled under Foot; when Subordination and Obedience to Magistrates begins to be out of Fashion; when Luxury and Profusion spread like a Contagion; when the Love of Pleasure infecteth all Degrees of People; when Fraud and Wrong are commonly practised; when Drunkenness is become an universal Vice, and Incontinence and Violation of the Marriage-bed are found in almost every Place: In fine, when by these Corruptions the Love of our Country is well nigh banished from every Heart, then most assuredly the Ruin of a Government, and the most dismal Calamities are at hand.

Again, Things look with a very threatening Aspect, when the Loss of religious and virtuous Principles in a Nation begins to shew itself in *fierce internal Dissentions, and the common Practice of Bribery and Corruption*. Excessive Desire of Power, and of the Honours and Emoluments of Power, are the Bane of Public Spirit. When once this fatal Vice

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hath taken root in the Hearts of Men of high Rank and great Abilities, what can follow but perpetual Struggles for Places of Influence and Profit? And what can be the Consequence of such Contests, but violent Party-Opposition, by those who are out of public Employments, to them who are in Possession? And what can follow from such Opposition, but Division of Counsels; Fluctuation in the Ways of Government; Obstruction of the most salutary Designs; Miscarriage of the most important Undertakings; and the defeating of almost every Plan which is formed, and of every Attempt that is made for the Safety and Glory of the Nation? If, too, these sad Effects of Envy and Ambition, Discord and Contention are found among the Rulers of a People, at a Time when they are engaged in a War, on the Success whereof the Continuance of their Constitution, Trade, and Religion dependeth, the public Danger is thereby infinitely increased. For how is it possible that a Kingdom divided against itself should stand?

How gloomy, also, is the Prefage of Disgrace, Calamity, and final Ruin, from the Prevalence of Bribery! Ambition, Avarice, and Luxury, open the Door to the Entrance of this Destroyer. They who cannot come at Power, or at Places of Profit or Honour, otherwise than by the Favour of the Populace, will, if Virtue hath lost Possession of
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their Minds, not scruple to carry their Point by the wicked Eloquence of Gold; and if the People are lost to all Sense of Religion and Probity, they will not be able to resist such a powerful Perswader. The Consequence is, that the Morals of the People are still farther corrupted, and their Corrupters will, to reimburse themselves, sell their Liberty, their Conscience, and their Country, to the highest Bidder. Thus Dissoluteness and all Sorts of Disorders spread more and more among the Commonalty; and they who should be the Guardians of their Rights and Property, and of the Nation's Honour and Welfare, fall into a Condition of servile Dependance on some greater than themselves: Whereupon, losing all Regard to the Public Good in their own selfish Views, they are ready to concur in any Measures, and to support any Governors, provided they can but secure themselves in their lucrative Stations, and find Supplies for their Pleasures and their Vices. Every one readily sees, that such a State of Things can portend nothing but Confusion and utter Overthrow; and, if not remedied in time, must have that fatal Issue.

Another Sign of Declension and Danger is *great national Calamity and Loss*. For all such Calamity and Loss are the Tokens of Divine Displeasure against a Nation for their Wickedness, are Chastisements for it, and are Warnings of more dreadful Things to be

expected if these Corrections prove unavailable. If a general Spread of Impiety and Vice be threatening, it becomes more threatening when the Wrath of God is begun to be poured out upon a People for their Provocations. The Prophet taketh especial Notice of National Loss, that is, Loss of some Part of their Dominions, as a Punishment laid on the Kingdom of *Israel* for their Sins: He mentions it too, as a Presage of their approaching Ruin, *Strangers have devoured his Strength*, v. 9. Referring to the Invasions of the Country by the Armies of the Kings of *Assyria*, and the Devastations made by those Princes. A Part of the Kingdom was now reduced under the Yoke of those Foreigners, and the Loss of that Part was a Forerunner of the Loss of the Whole. War is one of the Plagues wherewith God scourgeth a wicked People: The Events of War depend on his Providence: Miscarriage in War is an Indication of his Displeasure, when the Sins of a People are grown to notorious Height. The Mark of his Hand in their ill Success is still more evident, and more ominous of farther Evils, when Ill Success and Loss of Dominions are owing, not to Want of Power in a Nation, or Means to preserve their Possessions, but to Indolence or Divisions among their Governors, or to Negligence, Cowardice, or Treachery in their Commanders. When such Losses proceed from such Causes, it looks as if

if God gave up that People into the Hands of base Men: In which Case, the present Loss may be the least Evil, many more such Calamities being to be apprehended under such Administration.

Once more; a worse Symptom than all which I have yet mention'd, is *stupid Insensibility* and *Impenitence* under these Warnings of approaching Ruin. This is observed and insisted on by our Prophet: *Strangers have devoured his Strength, and he knoweth it not: Yea, gray Hairs are here and there upon him, yet he knoweth not. And the Pride of Israel testifieth to his Face, and they do not return to the Lord their God, nor seek him for all this.* By their *not knowing*, he cannot mean their Ignorance of Calamities which they felt: The Enemy could not take their strong Holds, destroy their Towns, lay waste their Country, and carry thousands of their Countrymen into Captivity, without their knowing it. He means, therefore, that they did not take proper Notice of these fearful Signs of God's Displeasure and their own Danger: They persisted in their old Course of Impiety, and went on carelessly in the Pursuit of their Pleasures, and in the Practice of their Vices: *They do not return to the Lord their God, nor seek him for all this.* Now, of all Evil Things among a People this is the most Evil: Because, for this, there is no Remedy. The other above-mention'd Signs of Decay and Ruin may be
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removed by Repentance and Reformation. Because all the Calamities sent by God upon a People, excepting final Overthrow, are sent on Purpose to alarm and reclaim them, that they be not utterly undone, but may become a flourishing Nation again: But Incorrigibleness under every Warning and every Method which the Goodness of God taketh to heal us, maketh it absolutely necessary for him to give way to his Justice and Vengeance. He cannot spare an obstinately wicked People, without encouraging Wickedness, violating his own Nature and Authority, and doing the highest Injury to other Nations, who, from the Impunity of the Wicked, would have the strongest Temptation to become wicked also. Religion and Virtue would by this Means perish from the Earth, and Confusion, Disorder, and all Sorts of Mischiefs, would overspread Mankind. So then, if the Prevalence of Irreligion and Vice among a People rendereth them highly offensive to God; if his Justice and the Good of Mankind require him to punish National Sins in the present World; if furious Discord and Contention among the Counsellors and Governors weaken a Government; if Calamities already inflicted, especially Loss of Dominions, devour the Strength of a People; if, in fine, their Insensibility and Impenitence under these Rebukes be threatening; then, in whatsoever Nation these Signs are found, it may be

be truly said of that Nation, *Gray Hairs are here and there upon him, and he knoweth not*: Their State is grown old, and draweth near to some fatal Change.

Let us, then, examine, according to the *third Division of this Discourse, Whether the abovementioned Signs are visible in our Nation.*

With respect to the *present State of Religion and Morals amongst us*, who will stand forth an Advocate for our Country, to support the Plea of not Guilty of great Declension in each of those Articles? If not guilty, whence have sprung the numerous Complaints from the Press, by Writers not of Ecclesiastical Order only, but by others also? The numerous, repeated, well-supported Complaints, of the vast Increase, within a few Years, of Infidelity, of Popery, of Enthusiasm, of Luxury, of all Sorts of Vices, in the higher, in the middle, and in the lowest Class of our People? As to Impiety and Vice, a Man must retire into some very obscure Corner indeed; he must take unto himself the Wings of a Dove, and flee into the solitary Wilderness; if he would not be a daily Witness to profane Cursing and Swearing, to Riot and Drunkenness, to Profusion and Extravagance, and to a mad ungovernable Rage for Pleasure in every City, every Town, and almost every Village of this Kingdom. In short, he must never step into a Religious

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Assembly, if he would not be convinced how much Religion is despised, and how few they be who worship God amongst us: Neither must he trade or converse, if he would be a Stranger to the Frauds and Dishonesty which are practised every where, and to the Voluptuousness and Excess which reign in every Place. Among those who make the highest Pretensions to Religion, we meet with little of its Spirit and Power: Many are for being religious without Virtue, and good Christians without Sobriety, Justice, or Charity: Regard to the Morality of the Christian Religion, is well nigh lost in furious Zeal and fierce Contention about its Doctrine: And that Union of Hearts which constitutes the Strength and Glory of the Church, is well nigh destroyed by Bigotry, Pride and Presumption.

But what shall I say to another Sign of the Declension of a Kingdom, namely, *Struggles among the Great for Power and Posts of Profit, and purchasing Seats in the Legislature by corrupting the Morals of the People?*-----I leave every one to his Knowledge of the State of the Case, and to his own Reflections upon it.

The third Indication of a Kingdom's Danger, in our Catalogue above, is *great national Calamity and Loss*. In the Application of this to our own Kingdom, I shall not mention the pestilential Disease which hath swept
away

away so many thousands of our horned Cattle; for I would hope that Plague is stayed: Neither will I take Notice of the present Dearth of Bread Corn; because, I persuade myself, the Measures taken by the Wisdom of Parliament will shortly remedy that Evil. But there is an Evil which I must by no Means omit, it being properly the Occasion of our assembling for religious Worship on this Day: I mean the War in which Our Nation is engaged. The Necessity which drove us into it, however it may justify the War, may not prevent its proving fatal to us: For God, in his righteous Providence, may have suffered our restless, ambitious, and implacable Enemy, to make unjust Encroachments on the Dominions belonging to this Kingdom, in order to draw us into a Quarrel, which he intends to use as a Means of chastising us for our many and high Transgressions. Our Enemy is the most formidable Power in *Europe*: With this Enemy we are left to contend, without the least Assistance from our Allies: All of them have deserted us in this Time of our Need. By this Means our Adversary is at Liberty to bend his whole Strength against us. Hitherto we have had little or no Success. Our Losses in *Europe* and in *America* are exceeding great in themselves, and very threatening in their Consequences. These Losses have befallen us, when, by the Favour of Providence, we had

in our Hands the Means of preventing them. If our Enemy should be allowed to go on from one Project to another, and from Success to Success, and we should at last miscarry, nothing less than total Ruin will come upon us. The entire dismembring of our western Colonies would probably be the first Effect: Which Loss would draw after it such Impairment of our Trade, our Wealth, and our Naval Power, that there would remain little Strength to secure *Great Britain* itself from Invasion and Conquest. If that fearful Catastrophe should ever be our Lot, which God forbid! our Liberties, Properties, and Religion, will all sink together.

In this critical Situation, What *Sense of our Danger* have we discovered? What *Repentance of our Sins* have we expressed? The Sentiments of a Nation, in some particular Circumstances, may be known from the Strain of their Addresses to their Sovereign. In the late Addresses, presented to the Throne, there appeareth a decent and lively Sensibility to the public Grievances and Distress. But have we manifested a *religious* Sense of our Calamities? Have they moved us to return unto the Lord our God? Have they crowded our Assemblies of Worship? Have they put a Check to the Growth of Infidelity or Profaneness? Have we been induced to abate, in the least, of our Pleasures, Luxury, and Profuseness? Who of us hath forsaken his Vices? He that used
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to be drunken, is he not drunken still? Doth not he that used to violate the Laws of Chastity continue so to do? Is not the iniquitous Traffic for Places and Power going on with as much Boldness as ever? What one Step hath been taken towards Reformation? Who hath moved for more effectual Laws for the Suppression of Vice? Or who hath bestirred himself in the Execution of the many good ones which are in force already? Is not, therefore, the Charge against *Israel* applicable to us; *Gray Hairs are here and there upon him, yet he knoweth not?*

However, let us consider, as was proposed in the *fourth* Division of this Discourse, *what Means are still left in our Power to remedy these Evils, and to prevent our final Ruin.* Thanks be to God, there is yet Hope for us. Our Condition, though very dangerous, is far from being desperate: Reformation will save us. If we suffer our Minds to be formed, and our Lives to be directed by the excellent Religion which we profess; we shall soon emerge out of our Troubles, and recover our former Peace, Prosperity, and Splendour: Piety and Virtue will of Course remove those Evils which are the Effects and Chastisement of our Impiety and Wickedness: A truly reverent Regard to God, and conscientious Desire to know and do his Will, will endear Christianity to us: Infidelity will be banished from

Minds sincerely disposed to receive the Truth; nor will Popery, or Enthusiasm gain Admission into an Understanding, which seriously, candidly, and diligently searcheth the Revelations of God. The Fear of his Majesty will abolish Profaneness, extirpate Perjury, and fill the Temples with Crowds of fervent and upright Worshipers: An honest good Man will not dare to offer a Bribe, nor an honest good Man dare to receive one. Virtue will introduce Industry, Frugality, Temperance, and Sobriety; and thereby deliver us from the Mischiefs which have grown out of the opposite Vices. It will restrain the Love of Pleasure within the Bounds of Reason and Discretion: It will keep all our Passions in such Order, as neither to be offensive to God, nor prejudicial to ourselves, nor injurious to Society. Solid Virtue will extinguish Envy and Ambition, and therewith the Discord and Contention which Envy and Ambition generate, and therewith, the public Calamities which spring from Discord and Contention. In short, true Religion and Virtue will make every Man solicitous and active in his Station, and according to his Abilities, to honour God, to do good to others, and to serve his Prince and Country. Such a Change in us, will not fail to conciliate the Favour of God: For such are his tender Mercies and Goodness, that he ever loveth, ever seeketh the Happiness of his Creatures. He; therefore,

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ever loveth, ever seeketh to reclaim them from their Sins, and to make them Righteous; for he knoweth, that neither single Men nor entire Nations can be otherwise happy: This is the Design of his Chastisements as well as of his Laws. When, therefore, his Corrections have obtained this End, they have obtained the End which he proposed: The Cause of his Displeasure is removed, and the Removal of his Displeasure is succeeded by his Approbation and Favour. As he never rejected a penitent Man, so he never casteth off a repenting People: An Alteration for the better in us, produceth an Alteration for the better in his Measures with us; and as Adversity is the Fruit of Evil doing, Prosperity is constantly the Effect of returning to do well: For though our Amendment layeth him under no Obligation to remit our past Offences, yet his gracious Nature disposeth him to do so, and his Promise assureth us that he will. He no sooner beheld the Contrition of the King of *Nineveh* and his Subjects, but he forthwith revoked the Sentence of Destruction which he had passed on them by his Prophet. He hath clearly informed us, that whenever he denounceth ruining Judgments against a People, his Threatening is conditional; it shall take Place if they do not put away their Wickedness, it shall be cancelled if they do. *At what Instant I shall speak concerning a Nation and concerning a Kingdom, to pluck up, and*
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to pull down, and to destroy it ; if that Nation against whom I have pronounced turn from their Evil, I will repent of the Evil that I thought to do unto them. JER. xviii. 7, 8. Here is a full Warrant for our Hope of Acceptance, if we indeed return to the Lord our God. But how shall this Reformation be brought to pass? Who is to begin it? It will be brought to pass by every one putting away his own Sins, and commencing a truly righteous and good Man. Instead of asking, who shall begin? It is our Duty and Interest to enter upon the Work without Delay; every Person for himself and for his Household. My proper and immediate Business, is to consider what needeth Amendment in me and in my Family; and to set about it directly, and to go through with it with all possible Resolution and Dispatch: We should be emulous to give the glorious Example. Let me therefore put away Iniquity from my Bosom, and from my Tabernacle; and govern my Life and my Family, for the future, by the Principles and Rules of Religion. If every one would thus reason, thus apply, and thus do, a general Reformation would quickly, and without Difficulty, be effected. When, by these Methods, our Profession of Religion is animated by its Power; when we are become sincere Worshippers of God in Public, in our Families, and in our Closets; when we are heartily bent on governing our Passions and our Bodies, according

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ing to the Will of God; and on performing the Duties of our Station, and of every Connexion which we have with others; we shall become faithful Subjects of God, better Subjects of our Prince, better Members of our Nation, and better Inhabitants of the Place wherein we live. Then, the Interests of Religion, and the Welfare of our Country, will have Possession of our Hearts: We shall be rightly disposed and properly qualified to intercede with God for our Land, and for our great Men and Rulers, that their Hearts also may be turned to the Lord their God; and that the divine Benediction may descend and dwell upon our most gracious Sovereign, upon his Counsels, and upon his Arms: That Benediction will remedy all our Calamities, will extricate us out of all our Difficulties, and will put a glorious Period to the War, in which we are embarked: For if God be for us, it matters not how many and how mighty they be who are against us. 'Tis an easy thing with him to confound the Wisdom of the most Wise, and to overthrow the Power of the most powerful: Navies and Armies will fight in vain against him. If he is determined to bless a Man or a Nation, who can alter his Purpose, or defeat it?

Let these Things lay hold on your Hearts: Let every one of us be stirred up to Reformation, by the most interesting Consideration of
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the Danger which threateneth our Properties, our Liberties, our Country, and our Souls. Let the just Apprehension of Danger so extensive, rouse us to exert our utmost Efforts to ward off the impending Ruin by our timely and thorough Repentance, by our Tears, and by our Supplications. To which let us add a firm inflexible Resolution, to be assisting to the common Safety and Welfare in every Way which we, in our Rank, and with our Talents, are capable of. Let us remain unshaken in our Loyalty to our most gracious and rightful Sovereign King GEORGE, and in our Affection to his illustrious House: Let us pay due Obedience to all in Authority over us: Let us not be forward to complain, nor prone to find Fault; and let us chearfully pay our Proportion of the Taxes, which our Governors shall judge needful for our Preservation.



Our Crimes, our Crimes, the Call of all
 Merit demand, possess our Fall;
 But, O! let Mercy speak the Word,
 And Justice sheathe her flaming sword.

A H Y M N.

KING of the World, whose awful Will
 Rising and ruin'd States fulfill;
 Hear, hear our penitential Cries,
 And in thy Pow'r to save arise.

From Thee its Birth our Nation drew,
 And, prosp'ring, to a Kingdom grew,
 With Majesty and Glory crown'd,
 Prais'd, dreaded by the Nations round.

Now, foul Defeat proclaims our Shame,
 And Bulwarks lost reproach our Name:
 Our Foes are strong, our Foes prevail;
 Our Friends, like faithless Waters, fail.

The Stripes of thy chastising Rod
 Reveal the Anger of our God:
 Sad Omens in our State appear,
 Which fill our troubled Hearts with Fear.

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Our Crimes, our Crimes, the Cause of all,
Merit, demand, portend our Fall :
But, O ! let Mercy speak the Word,
And Justice sheathe her flaming Sword.

Let thy own Honour rouse thy Zeal,
Thy People's Maladies to heal :
Allow not Antichrist to rear
His Tyranny and Idols here.

Shine on our gracious Prince, convey
His Navies o'er the wat'ry Way
Victorious, and with matchless Might
Lead forth his Armies to the Fight.



F I N I S.